

APRIL.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

THE MANIFESTO.

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The Manifesto.

Vol. XVIII.

APRIL, 1888.

No. 4.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 25.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

Mother Ann and the Elders visit New Lebanon, N. Y. Meeting at the house of John Bishop. They visit Jabez Spencer in Stepentown, Mass., and return to New Lebanon on Saturday, Aug. 23, 1783.

MOTHER ANN and the Elders, with a large company of Believers left the house of Nathan Goodrich, to visit New Lebanon. They arrived at the residence of Israel Tolcott, who lived on the mountain between New Lebanon and Hancock, a short time before noon. Abigail, the mother of a small family, was preparing the dinner, when Mother Ann said to her,—

“Abigail, we shall all dine with you today.”

“And I will arrange accordingly,” said Abigail, “and enlarge the supply of food.”

“Nay,” said Mother, “there will be a great plenty.”

Between thirty and forty persons were provided with food that day and

were satisfied. Abigail was greatly astonished that so many people were fed upon so small a quantity of food.

The Elders then passed on to David Shapley's and made a short call, and then to the house of John Bishop in New Lebanon.

At this time was fulfilled the prophecy which Mother Ann had made to John, several years before this date, and while she was in the prison in Albany. It was a joyful day to John. Mother Ann walked through the house from room to room, singing a song of joy and blessing.

The next morning Mother Ann asked John if he had any suitable place on his farm where they could hold a meeting.

“There will be,” said she, “many more people here than you can accommodate in your house.”

“Yea,” replied John, “we will have the meeting in the orchard.”

It was estimated that some four hundred people were present.

A piece was sung by Elder Wm. Lee, and the Believers enjoyed a beautiful season, in which was manifested the spirit of God in a gentle, inward power and gift.

Amos Rathburn asserts that he realized a great outpouring of the spirit of

God. He saw with clearness the sad state of the children of men, and the gift of salvation that was offered by the gospel. He warned all against losing the day of their visitation.

Elder James came forward and said, "My name is James Whittaker. I have prayed for you, my friends, as earnestly as ever I prayed for my own soul."

He then spoke of the sinful state of man, and of the necessity of a restoration through Christ, in order to find salvation and redemption, now offered through the medium of the gospel.

"The time has fully come," said he, "according to the prophecy, for Christ to make his second appearance for the redemption of man, and we are the witnesses, through whom Christ has manifested himself in this day. The only means of salvation that will ever be offered to a lost world, is to confess and forsake their sins, take up the cross and follow Christ in the regeneration."

He also spoke of the necessity of believing in these messengers whom God had sent, and declared that the only way that they could find the will of God, was to find it in the followers of Christ. This was the way, according to the scriptures, that God manifested Himself to the ancients and that it was as much so at the present time.

Father James spoke of humility and self-abasement.

"You cannot blame me for abasing myself."

He declared the great riches he had found by the gospel, and the awful consequences that would follow those who rejected the day of their visitation.

Elder Joseph Meacham and Calvin

Harlow, made a few remarks in confirmation of the work of God. The power of the holy Spirit was very great and the evidences of the testimony clear. Every mouth was stopped, and every tongue became dumb, and the assembly appeared as though arraigned before the bar of judgment. The Believers went forth in the worship of God with power and with spiritual gifts. There was no one to molest them or to make them afraid.

At the close of the service food was prepared for the Brethren and Sisters and for a large number of strangers. At the suggestion of Mother Ann, John Bishop gave a general invitation to all present, to accept of his hospitality. Sixty persons were soon seated, and all amply supplied as had been done for the Believers.

It was estimated that some two hundred people had been furnished with food. Concerning this visit, John gave the following statement. "I evidently felt the blessing of God rest upon my house and upon all that I possessed. Though the temporal blessings are the least, and were at this time, yet as they are evidences of the good fountain from whence they flowed I shall insert some of them in particular.

"There were about forty persons in the company that came with Mother Ann, and nearly all came on horseback. The horses were turned into a field that contained ten acres. At first I thought my feed would soon be gone, but concluded not to be over anxious, as I had the privilege of entertaining Mother Ann and the Elders. These horses and four cows remained in the field from Saturday P. M. till Monday noon following.

"The same day after they were taken out, I went to see the field, and as strange as it may seem, it was as fresh and as green as though a creature had not been in it for a week.

"Although the company had been amply supplied with milk for drink, the dairy did not show the loss, as there was as much butter made as usual.

"These things may appear impossible but I feel confident that they were effected by the same power as that which fed the five thousand."

Mother Ann and the Elders now visited several families of Believers, among whom were Hezekiah Hammond, George Darrow and Reuben Wright.

A meeting was held in Reuben's house and the Believers were blest with wonderful power and zeal. Mother Ann while kneeling, addressed the people present.—

"God created my soul in innocence, but by sinning against his holy commandments, I was defiled and made unholy in his sight. While I was in this sad state, God was pleased to call me by the gospel of our Savior, Jesus Christ. By the gift of the holy Spirit I was made able to see and feel the depth of my loss, and by this same power I was helped to travel out of it.

"When I was despised and afflicted by my enemies, thou O God, didst comfort me! When cruel persecutors rose against me, and put me in prison or in a dungeon, thou didst stretch forth thy hand for my deliverance.

"I thank thee, O Father! Lord of heaven and earth, for the revelation of our Savior, Jesus Christ, which has shown to me the depth of man's loss, and the way of recovery by the gospel.

"I crossed the great waters with a

little company, through many dangers and perils, and by the miraculous power of God, we arrived safely in this land. God has supported us by his special grace under all trials and afflictions, and given us strength and fortitude to stand in defense of the truth.

"We thank thee, O God, for raising up so great a people in this land. Thou hast made us able to plant the gospel in the hearts of many, who now through love, glorify thy name. We pray God protect and strengthen thy chosen people, and keep them from all evil."

Mother Ann and the Elders then visited the family of Josiah Skinner, where they held a meeting. It was a demonstration of great joy and not uncommon at this date, for those who had been baptized into the faith of the gospel, to shout and sing as they were journeying from town to town. It was the day of glad tidings and they were anxious for all to hear them.

While at the residence of John Spier, a mob surrounded the house and demanded admittance. They used much threatening and abusive language and at length burst open the door and entered the dwelling. No farther violence was attempted and after they had made all the threats of abuse that their wicked minds could suggest, they departed and the Believers retired to rest.

A visit was made to the residence of Nathan Farrington by the urgent invitation of the family. As a meeting had been anticipated, a large company of Believers had assembled, but Elder William remarked.—"As the house is not large enough for the people to serve God in, we had better go into the field."

Some of the people who were present

thought Farrington was very foolish to allow such a body of people to enter his field and ruin the crop of grass. But Nathan was full of faith and only made answer, "You will see."

To the disappointment, however, of many who were present, more grass was obtained from the field than for many years of previous date.

Mother Ann and the Elders next visited Jabez Spencer of Stephentown. On Sabbath morning Capt. Ichabod Turner informed the Elders that a mob was gathering, but it would take several days for them to form into companies. The Elders said they expected to leave the place on Monday morning. Several ruffianly characters, however, came on the Sabbath and maliciously struck some of the Brethren, but Jabez put the rioters out of the house and they offered no further violence.

A large body of people attended the religious service. Some of the company manifested an opposition to the work and charged Mother Ann and the Elders with being deceivers and false prophets.

Elder James Whittaker in preaching, introduced his discourse with these words,—

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness. Wilt thou not cease to pervert the right ways of the Lord?" Acts xiii., 10.

A very gifted meeting followed and the Believers continued in prayer and praise most of the night.

DAILY are two angels writing
What we do for good or ill—
One with smiles the good inditing;
One, the evil, sad and still.—*Selected.*

LOVE AND RIGHTEOUSNESS.

OLIVER C. HAMPTON.

A DEAR friend, for what purpose I am not informed, has lately requested me to write an article on the above subject. Love is one of the dual principles or elements of the Heavenly Father and Mother, the other being Wisdom or Intelligence. In these two are contained every variety of virtue, every possible or conceivable good in Heaven and Earth, into whatsoever names they may be divided, such as Purity, Honesty, Grace, Kindness, etc., etc.

Love and Righteousness stand to each other therefore, in the relation of cause and effect. The first is principle, the second practice. If I can by any means develop in my spirit the love of God, of Jesus, of Mother, as a well of water springing up into everlasting life, I shall not be in the least afraid but that all my actions will culminate in righteousness. This is my desire above all things on this earth and the only sublime desideratum in my estimation which makes existence worth having.

I think that unequivocal obedience to the visible Order or anointing of the Church, established by our gracious infinite Father and Mother, and in accordance with the great law of the Universe enunciated by Saint Paul (viz.,) "Without all contradiction, the less is blest of the better," is the only safe and sure path to travel, in the attainment of true and eternal righteousness, purity and all the virtues. For this, obedience subdues the unregenerate man within the limits of God's mercy and love, while as it seems to me, nothing else will. But, O, what a tremendous self-sacrifice it is to learn to love our enemies.

Still I believe it possible, because I have to some extent attained unto this most precious gift.

When I was quite a young man I was at work in a Brickyard. We hung our clean clothes on one side of a little shanty and our fatigue dresses on the other. One young chap amongst us proceeded to hang his soiled clothes with our clean ones. I requested him to remove them to the opposite side, in what I thought was a kind Christian spirit. He refused, and when he left the shanty I removed the said offending garments to their proper place. This incensed him and he wrought upon me a very summary retaliation. O how very angry and wicked I felt for a moment! But the next moment I thought of Christ and his life, spirit and precepts; and here, now, thought I is an excellent chance to prove my sincerity and also the efficacy of love and frank forgiveness. So I treated the young Brother with even more softness and courtesy of manner than ordinary.

The moment I resolved on this, forgiveness flowed to him like a river and I had nothing in the world against him. After two or three days he could stand it no longer, but came and humbly asked my forgiveness. I told him I had nothing to forgive, that I had forgiven him three minutes after the offence was committed.

Said he, "Nothing would have reached my case only your uniform kindness since the difficulty arose. That was more than I could stand."

Hereupon perfect union was permanently restored, and ever since that scene I have tried very hard to carry out that most benign principle of Christian love and forgiveness. This I call

one form at least of practical righteousness. "He that dwelleth in love, dwelleth in God and God in him."

What greater boon can we possibly possess than this unspeakable blessing of Christian love flowing out in all directions, in acts, words and thoughts of practical righteousness? From a long experience I feel as if I could recommend all and especially the young to sell all they have and buy this diadem of inimitable glory and beauty.

Union Village, Ohio.

TRUE THEOLOGY. NO. 2.

HARVEY L. EADS.

TEXT:—*I am the light of the world, and he that followeth me shall not walk in darkness. John, viii., 12.*

I WILL extend the text and say: he that followeth me not, shall walk in darkness.

In my former discourse on Theology I endeavored to show man's true relation to God. To-day, I purpose to show his duty to Him, but there is nothing in which mankind differ so much as in what God requires of them; this seems to necessitate that something should be said on this part of theology. For the external world, man's duties to God are summarized in the Decalogue; but the great Ecclesiast puts them all in a nutshell, saying: "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Eccl. xii., 13, 14.

No better counsel nor warning can be given to the world outside of God's Kingdom, either civilized or barbarian than this; which means obey the high-

est dictates of conscience, being your own judge. This is confirmed by the apostle. "In every nation, he that feareth God and worketh righteousness is accepted with him." Acts x., 35.

But acceptance is not redemption, this is obtained only in one way, and that is to find the Order which God has established in his kingdom on earth and to accept and live in accordance with the same; but the very best that any can do outside of this, and on the lower plane of life, either professor or profane, is to walk in darkness and be liable to stumble at every step they take; yet they are justified and accepted while obeying their highest light, because in this they are doing their duty to God, and while this is continued they will be in the ascendant, rising and drawing nearer to God, by whose inspiration they will continue to be enlightened. But if they do not, they will recede from Him and lose his blessing. All history from the creation to the present day bears witness to this truth—beginning with Adam and Eve who lost Eden by their disobedience to the light that God had given them. So it has been ever since with every human being and with all nations and people and will be so to and through Eternity.

"This is the condemnation, that light has come into the world." John iii., 19, showing past errors and present duties and will continue until we find Him who said as in the text—"I am the light of the world and he that followeth me shall not walk in darkness," and hence will stumble no more. He it is of whom the voice of God said: "This is my beloved Son in whom I am well pleased." Matt. iii., 17. This person then was and is the God-Anointed head of his established Order for the redemption of

man, and was the first that ever walked the earth, who was moved in all he said and did by the God-directed spirit, depending nothing on the intellect, and never made a blunder. But see how it is with the outside world where intellect rules, the brain in triumph, the heart in mourning, their spirits asleep and buried in their graves as they were at the time of Christ's resurrection, after which (we are not told how long after,) being awakened by the resurrection, the sleeping saints arose, not a lot of bodies of flesh and blood that was not there, coming up through holes in the ground as the blind guides teach, but the Saints who had been sleeping as to Christ's spiritual work were awakened by his resurrection.

Some sleeping Saints now have need of such an awakening coming over them or they may be swallowed up in the sleep of death. How often do we hear it said: "O that God would send into his Zion some cultured intellects who are competent to lead and build up Zion, I am weary of the hedge and ditch comers." Is this prayer of the Spirit or intellect? Do not the hedge and ditchers need redemption as much as the cultured? Intellect cannot lead to God; if all within his kingdom on earth were spiritual minded, led and governed by the Spirit, all would be life and peace, his Zion would blossom as the rose and flourish as a well-watered garden. But without the spiritual mind and the child spirit, the cultivated intellect would be the worse accession of the two. So our duty is to labor for the spiritual mind and all other things necessary will be added, and God will prosper Zion and all will be satisfied with his goodness.

If Zion is to depend on intellect, then

she had better appeal to the world for wisdom and guidance, where the most cultivated intellects are and ever will be found, greater even than Christ himself possessed. To become like him who was the light of the world and not walk in darkness our first duty is to cultivate the spiritual.

But I am told that I have quoted the philosopher John Locke on p. 69 of Shaker Theology, who affirms that all inspiration should be subject to reason, the intellect being the reasoner. This I consider to be true with all who live on the lower plane of intellectual life where philosophers are mostly found; ignoring the Spirit, they have no means of judging, but philosophy and logic and all walk in darkness. But in coming into God's spiritual kingdom with Christ who is the light of the world at the head, the conditions are reversed. Here is the sea of glass where the philosopher is on a level with the child; here his duty is to receive the child spirit, "become as a little child," ignoring his philosophy, and listen to the voice of the Spirit coming from God through his Order, no more to walk in darkness.

Right here it may be asked: Is not the intellect a God-given faculty to the human race? Surely it is. The same question may be asked of other faculties; procreation, for instance, is a God-given faculty, and with the unenlightened generative world who are on the animal plane of life when properly used is not wrong; but on the upper floor or Christ plane where the Angel life is to be lived our duty is to crucify it with all its partial affections and lusts, but intellect with speech, hearing, seeing, feeling, are to be kept in subordination to the Spirit; but if this is not done, all the

faculties become a curse instead of a blessing as the millions of murders, broken hearts and suicides testify, yea the millions who wish they had never been born.

But I am further asked: Would not Christ have been better off himself if he had paid more attention to intellectual culture and secured house, home and property for himself and his little community? Not at all, even though he, the good, the better and the best of earth, plaintively said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." The time had not come for the establishment of communal homes. This could not be made permanent until the Bride had "made herself ready" to care for it.

But it has come as predicted, "as a thief in the night," and although it has existed more than one hundred years but few seem to know it. The keen prophetic eye of the Prophet Isaiah saw it in the long distance and said: "They shall build houses and inhabit them, they shall plant vineyards and eat the fruit thereof." Isa. lxx., etc. This is now literally fulfilled. Why is it not seen? Because that wily, tortuous, conscienceless intellectual Serpent has stolen into the garden and climbed the tree of knowledge and is now talking down to man instead of woman and offering him the fruit of intellectual greatness, saying to him, God knows you shall not surely die, but become as Gods, great in the earth to be envied by Angels. By listening to this serpent, the world is more cursed to-day than were Adam and Eve in the garden of Eden.

O yea, Moses was a little late in coming down from the mountain, and what

did intellect do? It made a golden calf to worship instead of God and the whole world with little exception have been worshipping the golden calf from that day to this.

This is the effect of neglecting our duty to God and placing the affections on the vanities of the world depriving ourselves of real happiness here and hope of heaven here-after. But when Christ's fold is entered by the honest seeker after salvation, whether he comes from the hedges or the mountain top, who desires relief to his sin-burdened soul, he does not choose a position for himself, but, with all his brain power bowed down before the Spirit, he will say, after confessing all his sins before God's Order; here O Lord is my all, my gold and my silver is now to me but as dung and dross, the redemption of my soul and union with God's people is all I crave.

If I can but be saved and have my sins blotted out to be remembered no more, all else may go. I now thankfully accept the child spirit demanded by Christ. Mould me as you will, I am as clay in the hands of the potter. I am without will or judgment of my own they are taken from me as Christ's were, myself, my all I here lay down on thy sacrificial Altar, never more to grieve the Spirit by permitting my intellect to occupy the judgment seat. O nay, never. All such will be overcomers as Christ was and shall sit with him on his throne as he overcame and sits with his Father on his throne.

South Union, Ky.

On our knees is the fittest place to surrender our wills, our all, to the guidance of the power above us.—*A. J. Calver.*

WORDS.

AGNES E. NEWTON.

Words are but leaves,
Well this agreed,
They act a vital part.
Leaves serve as lungs
The trees among,
Sustaining Nature's heart.

And thus are words,
The vital breath
Which gives to life its power;
We stand condemned
Or justified,
By words, we speak each hour.
Canterbury, N. H.

AIM.

MRS. LIZZIE WHITMAN.

Aim for the beautiful and bright,
Aim for the good and true;
Aim as the lark soars in its flight
And flowers reach for the dew.

Aim, though thy way be in the night,
Still aim with lifted eye;
Seek for the hidden stars whose light
Shines in the darkest sky.

Aim, though in lowest depths thy way,
Thy path lie through the mire;
Aim yet to reach high up thy way
With hopes that never fire.

So bravely go and upward reach,
And oft though thou may fall,
Each trial sweeter hope shall teach
If thou but heed the call.

Then take unto thy heart this thought,
'Twill be thy leading star,
If faith be thine each trial's wrought
With beauty from afar.

'Tis upward to the realms that blest
Then walk with soul of trust;
In skies above go seek thy rest—
Not low, within the dust.

Times, Phil.

That which is lawful is not always becoming.

A CONSECRATED LIFE.

ANDREW BARRETT.

A CONSECRATED life means a life void of all selfishness; devoted to the cause the individual has espoused, either on the spiritual or material plane. As we are connected together, not for the cultivation of the sensual, but for the moral and spiritual, the former must be denied by a rigid self-denial, to give place for the growth of the higher faculties.

One of the first commands of the spirit to the children of earth, was, "Thou shalt love the Lord thy God, with all thy faculties and thy neighbor as thyself." To do this, must require of the individual a deep consecration of spirit in every part of their being. Watch as well as labor, pray as well as think. It brings upon them a constant struggle to have the spiritual or higher faculties, the governing power. And what will give to man or woman a more angelic, dignified character.

This love to man is the love of the Savior. It has for its neighbor no jealous eye, no prejudiced heart. It lendeth a hand to the weak and feeble. It speaketh a word of courage to the drooping spirit. It is ever strong and valiant for the right.

When a man or woman has traveled to the state of consecration that their property, small or great, is immersed into the divine interest, and their purposes into the divine purpose, then their individual labors will be immersed into the labors of Christ's kingdom.

Into whatever place we may be called to act, we should feel the necessity of self-devotion to the cause in which we have enlisted, and thus feel the same

interest to build up an earthly home as we do our spiritual.

True consecration is selling self for the good of our brother or sister. It looks with charity upon the erring and judges them as they wish to be judged.

It is when the brother is borne down by the burdens of life; a loving voice spoken in tenderest of feeling; Brother, can we assist you in your heavy burdens? It has the spirit to come up boldly and take part in the duties of life.

It ever feels for the public good and never can and never will see any useful article, however small, wasted. The summing up of this noble virtue is, "Hands to work and heart to God."

Harvard, Mass.

TESTIMONY OF DANIEL MOSELY.
No. 2.

I VISITED Mother Ann and the Elders three times while they were at Harvard. I also saw them at Ashfield, Richmond and Havercock, and always found in them the same spirit of meekness, temperance, kindness and charity; and they maintained the same powerful testimony against all sin and every evil work. Mother, indeed, abounded in the gifts of God, wherever she went. She gave the people much good instruction in things spiritual and temporal, exhorted them to put their hands at work and their hearts to God; to pay all their just debts and rectify their wrongs, and to be kind and charitable to the poor. She instructed the Sisters in their duty, to manage their family affairs with prudence, neatness and good economy; to bring up their children in the fear of God and set good examples before them, to

dress and prepare their food in good order, that when their Brethren came in from their hard work, they might bless them, and be able to kneel down together and give thanks to God.

Great multitudes of Believers assembled in all the places where Mother Ann and the Elders visited, and were taught and instructed by them; while many of the wicked gathered round, full of persecuting venom, stirring up "lewd fellows of the baser sort," to beat and abuse them for their faith, and belch out their oaths and blasphemies against Mother Ann and the Elders, and accuse them of drunkenness, witchcraft and all manner of evil. These afflictions they had to suffer, more or less, in most of the places where they went to visit those who had embraced their testimony; but they always bore them patiently, and often kneeled down and prayed for their persecutors, that God would forgive them; because they knew not what they were doing.

When Mother Ann and the Elders first arrived in New Lebanon, from Hancock, they stopped at John Bishop's, where they tarried from Saturday till Monday. Here they spent the Sabbath and held a public meeting; and the assembly of Believers and strangers was so great that the meeting was held in the orchard. Elder James delivered a very powerful discourse on the subject of humiliation. He was followed by Elder Joseph Meacham, Calviu Harlow and others, who spoke with great power of God. After speaking, the Believers went forth and worshiped God in singing and dancing. The exercises were solemn and powerful, and the numerous company of spectators were very attentive, and went away peaceably, without committing any act of outrage.

Mother Ann spent more than a week in New Lebanon and Stephentown. During this time she visited a number of families of the Believers, who received much good instruction from her, and enjoyed many opportunities with her in worshiping and praising God. But the wicked, who were continually plotting mischief, at length raised a great mob and dragged her before Elenzer Grant, under a pretense of trial for disturbance. This was a mere mock-trial, instigated by the spirit of persecution, and in which cruel abuse was the disorder of the day, and it was carried to a shameful extent, without any color of law. I was an eye witness of the scenes of that day, and saw the transactions of the mob, from beginning to end. Mother was shamefully and shockingly abused and Elder James had several of his ribs broken, and many of the Believers suffered badly. But as others have given a particular and correct account of these transactions, I shall pass them over, by only remarking that the spite and malice of the wicked seemed to be leveled against Mother, whom they falsely charged with all manner of evil, but I had sufficient opportunity to find out the character of Mother Ann and the Elders not only from my own personal knowledge and observation, but from the constant intercourse kept up with them by great numbers of my friends and acquaintances for more than four years.

After Mother Ann and the Elders left New Lebanon, I visited them several times at Watervliet; and always found the same testimony against all wickedness, and the same upright and godly example in all their conduct. The truth is, Mother Ann had the revelation of the Lord Jesus Christ given her to search

out all the crooked windings of the serpent, and all the deceit of the devil, which has been so craftily diffused into the nature of man; and she was thereby able to rend that glossy covering which, like a mantle, they have spread over their works of concupiscence. By this means she was enabled to unmask all the base and unclean desires and deceitful wau-tonness of both male and female, and detect all those alluring charms of lust by which they entice and deceive each other.

She declared these shameful gratifications to be the cause of all those base and wicked abominations which corrupted the human race, and filled the earth with deceit, hypocrisy, fraud, knavery, covetousness, injustice, theft, robbery, dissipation, idleness, contention and strife; and from whence proceed hatred, envy, jealousy and murder among individuals, and war and bloodshed, destruction and rapine among nations.

"These things," said she, "are the fruits of the flesh, which bring distress and poverty, shame and disgrace upon families and individuals, and fill the earth with wretchedness and misery." And according to her testimony, they are doomed to everlasting condemnation. But those who willingly bear the cross of Christ, and endure the purifying fire of Zion, which purifies the soul, will be crowned with everlasting salvation.

The wicked hated that testimony, which struck so powerfully against their iniquitous practices and they could not endure it. Indeed Mother's testimony was often so powerful as to make sinners tremble in her presence, like a leaf in the wind. Yet the wicked would belie her most shamefully, as though she had been guilty of their own abominations,

and they had lived in innocence! But if any are able to believe that pure streams of water can flow from a corrupt and filthy fountain, that a poisonous tree can yield good fruit, or that grapes are the natural fruit of thorn-bushes, and figs grow on thistles, then they are welcome to believe all the ridiculous and inconsistent reports that are abroad in the world concerning Mother Ann and her followers. All who are acquainted with this Society will readily admit that the fruits of it are good, and are firmly established in good works; and yet many will insist, and affect to believe, that its principles are wrong, that they originated in error, and of course that we are built on a false foundation.

How unreasonable and inconsistent, not to say downright foolish, such opinions must appear to every rational and reflecting mind! and are not good grapes the best proof in favor of the good vine that bore them? and when the branches flourish and yield good fruit, then we know the root is sound and good.

Mt. Lebanon, N. Y. 1826.

THE TAPESTRY WEAVERS.

LET us take to our hearts a lesson—no lesson can braver be—

From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs, they study it with care.

The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver,

He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork—that his marvelous skill is learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!

No rarer, daintier work than this was ever done by frost.

Then the master bringeth him golden hire, and giveth him praise as well;

And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,

Wherein we are weaving always till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate;

We may not see how the right side looks, we can only weave and wait;

But, looking above for the pattern, no weaver need have fear.

Only let him look clear into heaven—the perfect pattern is there.

If he keeps the face of our Savior, forever and always in sight,

His toil shall be sweeter than honey, his weaving is sure to be right.

And when his task is ended, and the web is turned and shown,

He shall hear the voice of the Master, it shall say to him: "Well done!"

And the white-winged angels of heaven, to bear him thence shall come down,

And God for his wage shall give him—not coin, but a golden crown.—*Catholic Fireside.*

I WILL BE GOOD.

LUCY S. BOWERS.

How much there is embodied in this simple sentence if the sentiment therein contained be conceived within an earnest and meaning heart voluntarily and firmly adhered to. How much of evil might be averted. Oh that the whole world might form and actuate this beautiful and sacred, yet simple resolve.

But, what is it to be good? When the great ocean-waves lay quietly upon its bosom, and the ship sails along undisturbed, leaving in its wake a stream of rainbow-light, does it test the seaman's skill? If he cowardly deserts the burning deck, or seeks to flee the wrecking craft regardless of the safety of his passengers and crew, is that true manliness? does it indicate courage?

Does he who runs from battle, or seeks shelter within some secluded spot, manifest patriotism, or, with any thought of fortitude enlist in the cause? or when retired upon the camping-ground is real character exhibited? We think not.

When we dip the oars of circumstance into the shining waters of life, and the tide of condition runs smoothly, our real worth and capabilities are not tested; but, if amid the turbulent storms of trial we ride safely and direct our course wisely, we shall triumph in the pleasure and victory of noble action.

To be truly and positively good, is to maintain the power of right doing in the face of all contrary and opposing influences; to resist temptations when they are presented; to bear with patience the vexations and crosses that appear in our way.

It is easy and pleasant to sing of pain, sorrow, or triumph, when no cause for them exists; occasion makes the man, not the want of it, without it he is not proved.

Dr. Chapin said, "Goodness consists not in the outward things we do, but the inward thing we are. To be is the great thing." True, but the exterior will indicate the interior.

Innocence and ignorance are sometimes miscalled goodness. The child's mind wholly undeveloped, its character totally unformed, and education but slightly begun, argue no proof of its divinity; it is simply a negative being, until the realities of its oncoming years stamp their impress and make it what it finally becomes.

At one time Jesus said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of

heaven." These words appear to refer, first, to those of tender years, before their course was turned the downward way, and their lives ripened in sin, they might be led in righteous and heavenly ways, and their faculties trained for goodly purposes.

The Chinese spoke with wisdom when he said, "As the twig is bent the tree's inclined;" and again, his words may have been to those of mature yet child-like, simple and teachable minds, who had conquered the vain ambitions of their inward beings, acknowledged the folly of pride and vanity, and brought into subordination the evil passions and propensities of their natural lives. Gold is not pure until refined, neither is the human mind until cleansed by the spirit of Christ.

On the mount it was said, "Blessed are the pure in heart. Blessed are the peace-makers," those who maintained harmony when combativeness was aroused; and they shall see God who neither taste nor handle the unclean thing; not the frail infant, the imbecile, ignorant nor negative, but the thoughtful comprehensive and responsible being, who knows God and evil apart; who maintains the standard of right as revealed to his or her inner consciousness.

Let none be too great or too proud to make known their good, wise and lofty intentions, and when failing in their actual and continual fulfillment, be not discouraged, but press for the goal of perfection. Laurels are not won without conflict, nor crowns without crosses, nor clean raiment without toil. It is an all glorious achievement to be really good. Tennyson accepts the truth in these words,

"Howe'er it be, it seems to me

"Tis only noble to be good;

Kind hearts are more than coronets,

And simple faith than Norman blood."

Mt. Lebanon, N. Y.

"Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad."

I Kings, iii., 9.

JESSIE EVANS.

THIS was the petition of Solomon, the wisest of kings, when in a dream God said, "Ask what I shall give unto thee."—It is not stated in the divine record that Solomon's answer was hesitatingly given, though it is consistent for us to imagine that through the youthful mind there passed in rapid succession, visions of earthly pomp and splendor, wealth and fame, yet his innate regard for the Divinity above and the divinity within, with a noble humility of heart, rendered his aspirations of a loftier character than mere considerations of self. Though young, he seemed to realize that all earth could give, would not fit him for the leadership of Israel. His mind having been religiously cultivated and prepared, was able to turn from all minor worldly interests, and ask for an understanding heart.

Are we not, dear readers, at some period of our lives, in the same mental position with Solomon of old? I think so. The Savior has said, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." To Solomon then was given the gift of his choice. Shall we be as wise in our decision, is the question; and what shall we say when the spirit of God meets us with, "Ask what I shall give unto thee?" Will the baubles of earthly wealth, the tinsel of fashionable attainments charm us, or shall fading beauty or that bubble, Fame, so engross our interest that we shall fail to choose, like Solomon, the greatest of all gifts, the wisdom of God?

I am led to believe that there is a time in the life of every intelligent person, in which this injunction is put importunately, "Choose ye this day whom ye will serve!"

May none of us, dear youthful companions, be foolish virgins or be so unwise in deciding our own eternal fate as to seek happiness or satisfaction in the fading things of time, for these, "perish with their using." May we all be wise like the youthful Solomon, and ask for an understanding heart and an everlasting home in the principles of righteousness and peace.

Canterbury, N. H.

Correspondence.

MT. LEBANON, N. Y., JAN. 1888.

BELOVED ELDER HENRY:—The JAN. NO. of THE MANIFESTO came in good season, and with excellent music. The testimonies of Mother Ann Lee and the Elders are always very interesting. I wish we could have them continued, and more of them. An account of the spiritual, and more private labors and meetings, if such could be had, I think would be very instructive. It has been recorded that some of the religious services of the first Believers could be heard for a distance of three miles. I should very much like the particulars of some of those meetings.

We all know that principles never change. "That which is born of the flesh is flesh and that which is born of the spirit is spirit, and these are contrary the one to the other." Will there ever be any process by which flesh can be converted to spirit? Will the lusts of the flesh and of the mind ever be

destroyed in soul and body by any other way, than by self-denial and the cross of Christ and hating and warring them in battles of shaking? So long as the world, the flesh and the devil are in any human soul, shall we not need a baptism of the Spirit to overcome them? If the spirit enters the soul, where the elements of the world are, will there be anything but war, till one or the other triumphs? "Think not that I came to bring peace" to the earth in your soul; "I tell you nay, but a sword."

"If any man come to me, and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Is not hatred and war admissible in the kingdom of heaven?

Is it not the baptism of the holy Spirit, the fire from heaven, the indignation and wrath of God and the hate of Christ, the means, and the only means whereby the soul is prepared for the divine element, love?

"By their fruits ye shall know them." Has not every Society of Believers had more or less experience with souls, that were perfect in their own eyes and filled with love—lust? They would soon want to minister to Believers, a perfection in generation, and teach them to bring forth a holy perfected offspring. Can there be a greater abomination in the house of God than this? Could a greater man of sin be found to sit in the temple of God?

I hope that we shall never be ashamed of our glorious name, nor of the power of God and baptism of the holy Spirit that gives to us a just claim to the name.

May THE MANIFESTO be heard many miles and among all people, with its clear sounding testimonies, that make a

separation between the children of this world and "the children of the resurrection."

In kindest love,
Daniel Offord.

SAN FRANCISCO, JAN. 14, 1888.

KIND FRIENDS:—Just received three last issues of MANIFESTO. Thanks to sender. The letter from Louis B. in Nov. No. fairly made my heart jump with delight. I felt like extending my hand across the Continent with a hearty grasp. Well done etc. The right and truthful spirit is there. Would you could spare a score of fully matured souls to carry the light over to this coast. Nowhere in the world is there a people with such few bigoted isms as here. The gospel was established in the east while general society was yet in a formative state and the majority of men wore broad brimmed white felt hats as they do here now. We are in that formative state here, only people are more enlightened and ready to receive anything that promises progress and a higher better way of living than they were then. No prejudices here except against ignorance and dogmatic religious cant.

O for more such faithful souls as I can mention, to form a nucleus and a seed that would promise a growth like the giant trees we have here. It is yet time to light other candles from a flickering one. Success here would more than doubly ensure your revival in the east. It would repopulate your partially neglected lands with the best, and the universal cry of "They're dying out", would disappear like a puff of smoke in the evening air. Since I have been here I have answered numerous queries about

the Shakers and have chased away many a cobweb of misunderstanding. Fully one half of the population is celibate from choice and as population nearly doubles every generation, their numbers must necessarily increase. They are mostly under the impression that the Shakers are a trembling, paralytic, semi-idiotic helpless old people, Free lovers or a kind of Mormons. I would think the full title "Shakers of evil" (angelic social) or some title in one or two words that would express the real soul of their battles would drive away these false impressions. The word "Believers" covers all mankind and has no specific meaning.

In my wanderings over the world,
In my moments of greatest unrest,
By the sorrows of being depressed,
I still yearn for the purest and best.

With the flag of my freedom unfurled,
Or with peace of the mind I am blessed,
If the wealth of the earth I possessed,
I would yearn for the sweetest and best.

From my spirit all evil I've hurled,
And I've set all my passions at rest;
And of all the beliefs I've addressed
The angelic and social is best.

I expect to meet all the friends I have made in the east again if not here at least in another higher sphere where there will not be quite so much evil to contend against both in ourselves and others, I am

Your friend and brother,
Leopold Homan.

SPRING.

Renewed to life, the Winter's past, [more,
And Spring, bright Spring has come once
We've borne the cold and win'try blast,
And longed for Spring as ne'er before. M. W.

THE MANIFESTO.

APRIL, 1888.

OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

TERMS.

One copy per year, postage paid, .75

" " six months, " " .40

Send for specimen copy, free.

Editorial.

ADVANCEMENT.

WHY should it seem strange to the Biblical student that a class of people should contend earnestly for a life of righteousness, and for the kingdom of God, which was the great mission of Christ to his disciples, and why thought strange that they should at the same time work as carefully for the health of the body. The divine approval of the work of Creation, and in particular after the creation of man, should not be lost from sight, as it was "*very good*."

If man had been as careful to keep to the standard as at first manifested, as he was active at a later date to "seek out many inventions" perhaps he might have been a much better representative of the gift of God than he now is.

For a long period of time the best interests of both body and soul were sadly neglected, and an animal existence, in common with other classes in

creation, was the only absorbing object in life. This "*very good*," as Adam the son of God was said to be, at the time when he appeared in Eden, must have become singularly transformed to *very bad* when he became a wanderer in the world and descended to the level of an omnivorous animal.

Since that date many changes have occurred. Some races have gradually arisen to a more civilized state and to better moral conditions, while others have scarcely passed above the plane of the animal creation. It is anything but pleasant to bear witness of the life which man has sometimes led. Blest as he is, by the goodness of God, with the ability to become an angel, while on the earth, and to establish a home wherein should dwell righteousness and peace, it quite too often happens that he is only able to govern by force of arms, and by crude dominating passions.

The march for the race, however, is onward and upward, and probably will be till all the kingdoms of this world "become the kingdoms of our Lord," and until peace on earth and good-will to all men and women, is permanently established in the heart. Quite early in the history of the race, societies for reformation were formed. Man could plead his case before a judge and justice was awarded to him. A better system of religions' worship was established, and the subject of dietetics was brought forward. The "*very good*" began to assert itself and those who had been buried more or less under an accumulation of violence, evil imaginations and lust, began to experience the power of a resurrection, which enabled them to look up and anticipate better things.

Enoch, it is said, walked with God; Noah was perfect in his observance of law, and Abraham instituted a radical change in the articles to be used for food. This work of reformation has been and is still going on. The world is growing better, and contending for a higher form of existence. Even by a careful analysis of facts, it will readily be seen that some very marked changes for the better have taken place, in every department of life, since the beginning of the present century.

Wars and rumors of wars, and deeds of violence may follow in the path of the undisciplined man, as the legitimate fruits of the life he leads, but better classes are coming forward and establishing higher degrees of moral influences. The language, the habits, the inspiration of the mind, the dress, the food are all brought to the front, and judgment passed as having reference to the health and to the moral tone of society. Nothing can escape the investigation of the age. Every order must pass through this ordeal and whether religious or non-religious they will be judged by the advanced light of today.

But should we return to an earlier age when "every imagination of the heart was evil continually," when violence filled the earth, and when the diet of man consisted of "every moving thing that liveth," we might well be astonished at the great change! Religious people cannot exercise too much care in regard to the language they speak, and to the food they eat. The direct sympathy of the soul and body with each other, shows plainly the necessity of caring for them as a creative blessing from God's hand. Paul says,—“Ye are the temple of the living God.”

What defiles the one may in corresponding measure defile the other, and it would be difficult to become spiritually minded unless the whole man is disciplined to observe the laws of God, that govern the health of the body, and the laws of morality that lead toward righteousness, and on to God.

[Contributed by D. C. Brainard.]
SERVING THE DEVIL.

IN the Town of—two Christian men “fell out.” One heard the other was talking against him, and he went to him and said, “Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?” “Yes” replied the other “I will do it.”

They went aside, and the former said, “Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer.”

It was done and when the prayer was over, the man who had sought the interview said “Now proceed with what you have to complain of in me.” But the other replied “After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and speaking against you, I have been serving the Devil myself and wish you to forgive me the wrong I have done you.”—*Zion's Watchman*.

[Contributed by Wm. L. Lincoln, of North Union, O.]
SPIRITUALITY.

BY ARCHDEACON FARRAR.

“But put ye on the Lord, Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” *Rom. xiii., 14.*

THE Eastern mind not only delighted in metaphors, but found them indispensable. The Hebrew language for instance, is one continual picture; every fact and every emotion is rendered visible by an image.

Had it not been for the pictures, the similes, and the parables of Holy Writ, we should have had a far less vivid impression than we now have of the facts of spiritual life. Now there is one central fact of the spiritual life which the Apostles try to impress upon us again and again. It is the necessity of nearness to Christ, of union with Christ, as the most essential element of true life. Now, this truth that Christ is life, and that apart from Christ is no life, is set forth by our Lord and his apostles in many different ways, and most often by vivid metaphors. Sometimes Christ is represented as the true vine, and the members of his church as the branches of that vine. Sometimes the Church is pictured as one living body, and all its children as members belonging to that one body, which can have no feeling and no life apart from Christ, who is the head. Of all the Apostles, no one realized these truths more fully than St. Paul. He, without any metaphor, speaks of himself and of all the saints of God as being "in Christ." When he spoke of faith in its highest sense, he did not mean a passive assent, a blind orthodoxy, an unreasoning belief, a torpid assurance, the feminine aspect of mind which dares not inquire; he was speaking of something very different—namely, the mystic communion of the believer with his Lord; he meant the being lost in Christ, the being found in Christ; he meant the death of self the life hid with Christ in God, which is the human and the animal life no longer, but is the oneness of man's spirit with Christ's spirit. This is what he means by such a sentence as "It is now no more I that live, but Christ that liveth in me," and such thoughts reach their culminating intensity of expression when he says "For me to live is Christ." All that he regards as real in his own life is the transforming energy, the permeating glow, of that spirit of Christ which pervades and overflows his heart and leads him with no will but the will of his Lord.

Such, then, is the general significance of the metaphor; but what is the meaning to us, its practical meaning. Whether when we know the meaning, we choose to make it for us a reality—that, alas! is a very different question. The first part of the meaning,

then, of the metaphor, "Put ye on the Lord Jesus Christ," is try to be like Christ, walk in the footsteps of Christ, imitate the character of Christ, learn to love what you know that Christ loved, and learn to hate what you know that Christ hated. The very next clause helps quite clearly to explain this part of the meaning, by giving us its opposite. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." The one is the opposite of the other. Using the same metaphor, putting on the robe, the apostles often say, "Put off as the beloved and the elect of God, anger, wrath, malice, blasphemy, filthy communications out of your mouth; lay aside every whit, and the close fitting sin, put on the whole armor of righteousness, put on the merciful heart, kindness, meekness, long suffering; tie humility about you as a robe with a knotted girdle; put off the old character, put on the new creature"—they are the metaphorical ways of saying "Be not conformed to this world; but be ye transformed by the renewing of your mind;" they mean that in Christ Jesus no outward rite or ceremony or profession avails anything to new creation, they mean walk in newness of life; they mean walk in the spirit and ye shall not fulfill the lusts of the flesh.

If we are living in flagrant violation of our consciences we cannot feel the renovating glow of Christ's awakening spirit and transforming power; there must be some answer on the part of our souls to the call of God; we must break through the thick conventionalities of our worldliness and of our religion, and when we begin to make the Sun of Righteousness the centre of our desires, and not this low earth; when we do from the heart desire to be holy, pure and good, then none but Christ can help us. The Church is a glorious thing; but it will not do to trust the Church or Church ordinances between us and Christ; if we do we shall only deceive ourselves by the traditions of men.

The Bible is a blessed gift; but it will not do to trust the Bible between us and Christ, for without his present spirit, and without the direct contact with his personality, the Bible will be for us but a dead book. The true Bible is that which Christ writes on the freshened table of our hearts.

Such then, my friends, is the meaning, in part at least, of this Divine message to us, "Put ye on the Lord Jesus Christ." It means, first of all, break with your past self and that you will be able to do this; it means to come to Christ, that you may have the strength you need, and by prayer to Him and earnestly seeking Him, be healed, be raised, be quickened, be transformed, be made a new creature, be born again. And as it means this hope for the future and this strength in the present, so also it means forgiveness for the past; it means "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

THOU HAST LEFT US, KIND FATHER.

*In Memory of Brother
SIMON MABEE.*

J. L. SWEET.

GONE with the Angels who have taken thee thither;
Gone to receive thy unbounded reward;
Gone where the spirits of the just are made perfect;
Gone to thy rest, thou blest of the Lord.
Freed from all physical ailments and sufferings;
Freed from inclemencies bitter and cold;
Freed from the rudeness of harsh winds and tempests,
Free! thy Redeemer's loved face to behold.
Faith filled thy soul with the holiest fervor;
Faith led thee on many dangers to brave;
Faith bid thee trust in a kind and dear Savior;
Faith, sealed thy triumph o'er death and the grave.
Oh, thro' faith's vision didst view Heaven's beauty,
Angel attendants its glories displayed.
Now wilt thou dwell in that glorious City
Whose walls with bright jasper are richly inlaid.
Soar on thy pinions to those realms eternal,
Soar to the mansion that's for thee prepared;
Soar ye to join the bright hosts all supernal,
There rests the faithful as Christ hath declared.
Rounded has been thy life to a fullness,
Nobly 'twas given to honor God's cause.
Rich is the fruitage of virtue and goodness
Which thou dost merit obeying his laws.
List to the welcome from Saints gone before thee,
See! the glorified throng who thy spirit await,
Ready to crown thee with immortal glory
And usher thee in through the bright pearly gate.

Hancock, Mass.

EXCITEMENT, in many ways, is allied with pleasure, but never with true happiness, which is the friend of peace.

To the Memory of LYDIA LEWIS.

KATIE BOYLE.

HER weary spirit so long encased
In the tenement of clay,
Has rent at last her earthly bands
And has torn herself away;
Away from earth and earthly cares
So long and patiently born,
Until the summons came for her
To enter her future home.
At crosses great she murmured not,
They were too heavy to bear;
Nor did she flinch when duty called
On her to perform her share;
But with a Christian's fortitude,
She gave her might and main,
Knowing a recompense was sure
For all her toils and her pains.
When her cup so full of sorrow
Seemed e'en full to running o'er,
She would quaff the bitter contents
Meekly whispering, one drop more;
For she claimed to be one chosen
By the Father, who in love,
Chasteneth the child he loveth,
And doth guard their every move.
All her life has been a lesson
We should daily strive to learn;
Charity her motto ever
And love toward her fellow-man.
E'en when her last sun was sinking
And death on her brow was sealed,
Her visage bespoke God's praises
For his love to her revealed.
Her footprints on the sands of time,
They can never be erased;
Nor pictures of her memory left,
They can never be effaced;
But as a grand memorial
Will stand erect evermore;
As a beacon in the distance
Aiding to perfection's goal.
Truth was inscribed on her banner
While treading the upward way
Leading to life everlasting
In that land of endless day;
Where cometh no sin nor sorrow
But peace eternally reigns;
Where the sunshine of love so bright
Will banish gloom and despair.
From our midst we oft shall miss her
Now her voice is hushed for aye,
But we could not think to hold her
Since she could no longer stay.
So now, kind guardian angels,
We commit her to your care,
Trusting she'll find you waiting,
And the beautiful gates ajar.
Mt. Lebanon, N. Y.

DR. BARTOL'S PROTEST AGAINST THE
IRREVERENCE OF OUR YOUTH.

REV. DR. C. A. BARTOL, pastor of West Church, yesterday spoke upon the topic, "The Country's Danger from its Irreverent and Ill-mannered Youth." He took for his text the words in the story of Elijah the prophet, 2 Kings, ii., 23; "Little children mocked him." In the by-ways and suburbs of Boston, and, as I am told, also of New York and other cities, are gathered year after year, especially on leisure days, of which Sunday is chief, awkward squads of boys, to disport themselves among other ways with insults to their elders passing by. It is strange that amid all our schemes for educating the young such a spectacle, which can have escaped no observer's eye, should not have drawn more attention as the most alarming sign of the times. Wherefore are missionaries sent to far coasts and savage isles while there is here an unsubjugated piece of barbarism blotting our civilization on every page? The American Board quarrels about terms of salvation to the heathen of Africa. We try to interdict the Roman Catholic parochial schools and to occupy the whole ground with our system as alone fit and right to instruct American citizenship at the public expense. But the wide increasing irreverence, which is essential irreligion, in our midst, neither Rome, nor Andover, nor Cambridge, nor any Protestant ministry-at-large seems to be able to reach. There is a growing unthrifty scapegrace element of insolence, which no chapel for the poor gathers and no home for little wanderers can win.

If my hearers imagine any art of oratorical exaggeration in my discourse, let me say that being mostly a humble pedestrian in my mode of daily exercise and not litted in a close carriage above the shot of these Yankee and Irish arabs, more bold and saucy than any Paris gamins, I have myself for many seasons been hooted at, scorned for my looks or dress, called names, affronted for being old, in winter snow-balled, and sometimes from a dark nook struck by one or another small coward, who would instantly, for concealment and protection, retreat into the trenchment of a dozen scamps of his own

color, obdurate against all expostulation, who if their victim said a word or made a motion as the injured party, were ready to renew and rub in the affront. "Best," says a gentlewoman of my acquaintance, "not to notice them at all, as it only makes them worse." One might be tempted to follow this prudent advice if consulting personal comfort alone. But do we not selfishly expose others to the same effrontery by such apparent consent to any crime against ourselves? Besides, it is not of themselves that experienced elders think under this battery of juvenile contempt; but of the community and country, of the ill augury and dark horoscope for a land they are about to leave, where liberty can be abused into such license and nobody care to interfere? For, on such occasions of mockery by boys—in which, I am glad to say, girls, in haunts however low, seldom join—I have noticed that grown-up men across the way would look on and laugh. Where were the police? you may inquire. I know not; only they were not there! Perhaps like Baal, as Elijah ironically told the worshipers of that false deity, they were "talking, or pursuing, or on a journey, or peradventure sleeping and must be awaked," for which there was no time! If they had been present they would probably not have considered the saucy taunts a violation of any statute law rendering their shameless unblushing authors liable to arrest. We talk of the low Irish; and such there are. But these half grown and ill-begotten offenders are not all of the Celtic race, I have known not a few sons of Anglo-Saxon reputed gentlemen, whom their proud parents had from childhood put out to pride for a nurse, to be taught and trained to think themselves better than common folk, and so entitled to look down upon and maltreat from a safe distance whomsoever they took a notion to jeer or throw stones at.

What cure can there be but reverence, mutual respect practiced and instilled. Fear is natural to the child. Reverence must be acquired. It is humility expressed in our manner, posture, motion, behavior and speech; root and essence of religion, which we are told must not be inculcated in our public schools because religions are so many. I

deny the proposition. There is but one religion, many as are the forms. "I am of the religion of all men of science," said Alexander von Humboldt, meaning, I suppose, a lowly bowing before the glories of the creation, which it was his life and joy to explore. That, without sect or dogma, is enough. If the Romanist ties religion to the worship of saint or virgin, or the Orthodox to a trinity, or the Unitarian to one person, or the Baptist to total immersion, or the Episcopal to an apostolic or priestly succession, they are all confounding their several ceremonies and definitions of religion with the fact of that adoring attitude before the Most High.—*Selected.*

TO AN EARLY SONG SPARROW.

A. J. CALVER.

O MERRY little songster, on the wing,
Where is thy hiding-place through winter drear,
That with the first slight token of the spring,
Thou art so near.

Thou didst not wait till wintry hours were spent,
And skies were always to be bright and clear;
But with the first warm sunbeam to us lent,
We find thee here.

We find thee here to tell us though the snow,
The ice, the storms of winter still may come,
That thou hast learned to catch each spring-tide glow,
To fill with song.

O merry little birdie, it is mine,
To learn a lesson from thy song to-day,
To wait not for the sun to always shine,
But catch each ray.

To wait not for some great, some noble deed,
To prove how deep our fount of Christian love,
But e'en a smile, a kindly word in need,
Its depths may prove.

And still another thought comes to my mind,
As I respond to thy soul-cheering lay,
A corresponding warmth we always find,
To every ray.

Then let me pass the kindly action on,
And cheer another as thou cheerest me,
Until the influence of thy little song,
Bids sorrow flee.

Mt. Lebanon, N. Y.

ACCEPT the place the divine Providence has found for you, the society of your contemporaries, the connection of events.—R. W. Emerson.

NURSING RESENTMENT.

MOST of them would die of themselves but for careful nursing. Many resentments are really without cause. Some arise from simple misunderstandings; many more, so far as we have observed, from wounded vanity. And there is nothing so easily wounded. The egotist is easily hurt. His harness has only "joints," and they are all open. A random arrow can't miss him. A presiding elder, friend of ours, lost the friendship of a country brother whom he esteemed, and years afterwards found out the cause. It seems that the brother saw the presiding elder in the crowded street of a city one day, and bowed to him. But the presiding elder—a little near-sighted withal—did not see him, and so did not return the brother's salutation. The brother never forgave him for what he took as an affront. Moreover, he nursed his resentment and told the story of his wrongs, till at last he concluded that the presiding elder had done him a real injury. He would hear him preach no more.

Resentments do not need nursing; it is better to nurse vipers, for they will only sting the bosom that warms them into life. Resentments nursed will sting the heart that nourishes them. Many a man has embittered his whole life and set a neighborhood by the ears, because he fancied that somebody had slighted him. It seems, to use the mildest word the case allows, excessively foolish. One must think his life of vast consequence to spend his life nursing little vipers in the shape of resentments. One other thing should be said—it is very wicked. It is not the spirit of Christ, nor does it lead to Christ.

What a waste of time and feeling it involves if there were no greater evils in this foolish weakness! Charlotte Bronte says on this subject, quite conclusively: "Life appears too short to be spent in nursing animosity or registering wrongs."—*Selected.*

MANY neglect the present, for a future they never realize.

An evil heart can make any doctrine heretical.

PAY AS YOU GO.

A word of good counsel we ne'er should forget,
Is that which forewarns us to keep out of debt;
For half of life's burdens that man overthrows
Who starts out determined to pay as he goes.

'Tis folly to listen to those who assert
That a system of credit does good and not hurt;
For many have squandered their incomes away,
And hearts have been wrecked by a promise to pay.

A man to be honest as merchant or friend,
In order to have must be willing to spend.
Is it love or affection, or faith they bestow?
Return their full value, and pay as you go.

He loses the sweetness life can impart
Who locks up a treasure of wealth in his heart,
To reap a rich harvest of pain and regret,
When too late he discovers how great was his debt.

No loss like the losing that comes of delay
In binding the wounds that are bleeding to-day!
For where is the comfort of tears that are shed
On the face of the dying, the grave of the dead?

A word of good counsel we ne'er should forget;
And to keep out of danger is to keep out of debt!
If peace and contentment and joy you would know,
Don't live upon credit, BUT PAY AS YOU GO!
—Selected.

A REMEDY FOR SLANDER.

J. W. asks for a remedy for slander. I take pleasure in sending one which I believe to be nearly, if not quite, infallible.

Take equal parts of moral purity and love of truth, and steep with them a large bunch of the savory herb commonly known as mind-your-own-business. When sufficiently steeped sweeten well with Christian charity. Flavor, if you choose, with a pleasant and harmless subject of thought. One residing in an infected district should take the mixture inwardly each day as a preventive; and if when in company with one afflicted with the disease, you will also apply it carefully and thoroughly to the lips, all danger of contagion will be avoided.—[S. B. S., Kennebunkport, Me.]

Give us a man, young or old, high or low, on whom we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages.—Dean Stanley

War.

THE ORIGIN OF WARS.

(JAMES IV., 1.)

THERE was tumult and there was din;
There was Satan, and there was sin;
There were groanings, and there were fears;
Orphans' sighs, and widows' tears;
And there was cursing and piercing cry,
And despair's last rending agony;
And there were vultures, and worse than they,
Hovering to gorge their human prey.
Where were such sights, I pray thee tell?
Where was on earth so fierce a hell?

There, where yon warriors armed and steel'd,
Are cheering their troops to the battle field;
There, where famed statesmen, and poets I
ween,
Declare 'tis a proud & glorious scene.

But was there found, in that rilliant day,
The heart to feel or the lip to pray?
The accents of heaven or the looks of love,
The Prince of Peace, or the Holy Dove?
I say not what passes in secret souls,
For dew-drops may fall while thunder rolls;
But I saw them not in the haggard cheek,
I heard them not in the dying shriek;
I marked them not in the frenzied eye;
They calmed not the shouts of victory!

They were lost in the yells of the frantic
breath,
That peal'd to the heavens for triumph or
death!

They echoed not in the cannon's roar!
I traced them not in the seas of gore.

—Star and Crown.

How vast, incomprehensibly vast, the loss of life by war! And how immense the loss of property by war—of life, that is so precious—of property, that is so indispensable to the enjoyment and usefulness of life! But there is an unspeakably greater loss than this with which war is also chargeable. I refer to the damage which morals and religion suffer from it. All I need add, on this point, is that the power of war to demoralize the world, and to corrupt the purest religion in the world, is abundantly manifest, in the fact that the moral and religious sense of even good men is not shocked by war. No stronger argument can be brought against war than the fact of its power to conform the morals and religion of the world to war.—Gerrit Smith. *Messenger of Peace.*

Juvenile.

STRIKING CHILDREN.

It is not likely this article will ever meet the eyes of those for whom it is intended. The ones who really need advice are usually those who can not or will not read it. But in the hope of arresting even one angry hand which might otherwise do untold damage by a single ill-aimed blow, these lines are written.

"A box on the ear," has come to be so common an expression that we smile when it occurs in a racy narrative; but it should never be smiled at. A box on the ear may cause partial, or even total deafness for life; it may cause internal injuries, which may result in stupefying, or even entirely destroying the intellect; it may cause illness—even death. Should an act freighted with such tremendous possibilities ever be lightly spoken of? And what sort of a soul can the man or woman possess, who, knowing the results that may follow the act, can recklessly give a child a box on the ear?

A blow on any part of the head may, and most likely will, be followed by grave consequences. A blow upon the chest, the stomach, the spine, is almost equally dangerous. In fact, there are only one or two places upon the human body which may be struck with comparative safety; and, when it seems necessary that corporal punishment should be administered to a child, it should be administered in those places. The teachings of scripture and common sense seem to point to the occasional necessity of corporal punishment. It should never be bestowed in anger, however; never without the most careful deliberation, and as a last resort. If a child has been trained from early infancy to habits of obedience, there will rarely, if ever, be found a necessity for whipping, after it has attained the age of five or six years. Other punishments, equally effective, can and should be devised for older children.

In any case, never strike a child at random in a moment of impatience. The remark which is often made, that bright, precocious

babies often develop into the most commonplace men and women, may perhaps be accounted for in another way than that fond parents overestimated their brightness in infancy. Blows, kicks, and violent shaking must have their effect upon the tender brain and nerve of childhood. It would not necessarily require much of such treatment to reduce an originally brilliant intellect to a condition little short of idiocy.—*Congregationalist*.

An Acrostic from Psalms.

Except the Lord build the house, they labor in vain that build it. 127: 1.

Deliver me O Lord from the evil man. 140: 1.

Deliver me O Lord from mine enemies. 143: 1.

I will abide in thy tabernacle forever: I will trust in the covert of thy wings. 61: 4.

Every day will I bless thee: and I will praise thy name forever and ever. 145: 2.

Rest in the Lord and wait patiently for Him. 34: 4.

Even there shall thy hand lead me, and thy right hand shall hold me. 139: 10.

Enter into his gates with thanksgiving and into his courts with praise. 100: 4.

God is our refuge and strength, a very present help in trouble. 46: 1.

Mt. Lebanon, N. Y.

"FOLLOW ME."

It would be well for us to say
To those who're younger, follow me,
And you'll be safe throughout your way,
And no regrets have cause to see.—*M. W.*

To be fit to command, one must be sufficiently disciplined to know what it is to obey.

Those only are truly noble who always have the ready courage to act up to their convictions.

Those who have occasion to write Obituary notices for THE MANIFESTO will have the kindness to study the economy of space. Say all these good things to the friends while they are with us, and can appreciate the kindness; then there will be less need of such extended remarks, after they have passed beyond the boundaries of time. Ed.

Books and Papers.

HALL'S JOURNAL OF HEALTH. Mar. Contents: What's in a name; How ought we to dispose of the dead; Our Dear Boy; Cause True; A Freak of Nature; Imitation Precious Stones; Snakes; Female Beauty; In Petticoats; A Queer Incident; Cause and cure of Disease; etc., etc. Office 206 Broadway, N. Y.

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BOIL IT DOWN.

WHATEVER you have to say, my friend—

Whether witty, or grave or gay—

Condense as much as ever you can,

And say in the readiest way;

And whether you write on rural affairs,

Or particular things in town,

Just a word of friendly advice—Boil it down.

For if you go spluttering over a page,

When a couple of lines would do,

Your butter is spread so much, you see,

That the bread looks plainly through.

So when you have a story to tell,

And would like a little renown,

To make quite sure of your wish, my friend—

Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let it be crisp and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—Boil it down.

For editors do not like to print

An article lazily long,

And the general reader does not care

For a couple of yards of song.

So gather your wits in the smallest space,

If you'd win the author's crown,

And every time you write, my friend—Boil
it down.—*The (Scottish) Farming World.*



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Minerva Wright at Union Village, Ohio, Feb. 18, 1888. Age 89 yrs. 11 mo. and 15 days.

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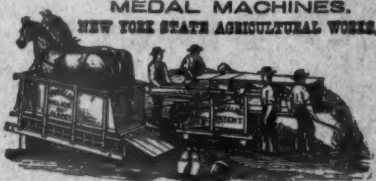


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